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posuit. Hoc erant utique et ceteri apostoli, quod fuit Petrus, pari consortio predicti et honoris et potestatis; sed exordium ab unitate proficiscitur [et primatus Petro datur ut una Christi ecclesia et cathedra una monstratur. Et pastores sunt omnes, et grex unus ostenditur, qui ab apostolis omnibus unanimi consensione pascitur] ut ecclesia Christi una monstratur. Hanc ecclesiam unitatem qui non tenet, tenere se fidem credit? Qui ecclesie renititur et resistit [qui cathedram Petri, super quam fundata est ecclesia deserit], in ecclesia esse confidit."

It will hence appear that the passage quoted by my opponents consists of interpolations. Gieseler asserts they are not to be found in the oldest MSS. Now, these insertions are the parts on which the Romish claim is based, so far as this passage is concerned. The genuine words show Cyprian's view "of unity" to be as I have represented it. To these sad expedients is the Church of Rome driven in support of her claims. They are the sure but distressing evidences of their conscious untenableness.]

The 3rd passage which you have quoted from Cyprian, ends with the words—"to whom faithfulness cannot have access." The inference which you made hence is this—that, according to the testimony of this writer, the Church of Rome was infallible.

[This is, perhaps, a suitable place for observing, that I had, during this discussion, repeatedly asked for, but could not obtain, references to the extracts and editions of the writers quoted by my opponents. I subsequently both wrote and sent to obtain them, but to no purpose. The reason was, perhaps, this, that the quotations were, I believe, almost wholly made second hand. With respect to the present passage, I had at first understood Mr. Gretton to quote it in reference to Pope Stephen; and, knowing what Cyprian's view of this prelate's conduct was, I requested him to read on, believing that something important was suppressed. I had no books of reference with me during this discussion, and could only rely on my memory. But, having previously noticed an attempt of Cardinal Wiseman's, in his Lectures on the Church, to mislead the public with regard to the opinions of Cyprian, by affirming a doctrine to be his, which he certainly did not hold, and which neither he nor his times had even heard of, I quoted a passage from Cyprian's letter, directly asserting that Pope Stephen was deceived, and, therefore, not infallible. It turned out, however, that Mr. Gretton had quoted from a letter of Cyprian's to Pope Cornelius. The passage is, so far as I know, quite genuine; but the inference made from it completely contradicts Cyprian's own explicit assertion. He never held the Roman See to be preserved by divine Providence from the possibility of being deceived, because he expressly asserts the reverse, in the case of Pope Stephen; and as for his jurisdiction, Cyprian and the North African Church resisted it without hesitation.

Now, with respect to the epistle to Cornelius, if any one will take the trouble of looking at it, he will see that Cyprian as little held the infallibility and jurisdiction of this Pontiff as of the other. The letter is, in part, an *expostulation* with Cornelius for receiving as ambassador of the Carthaginian Bishop, Fortunatus, a person (Felicissimus) who had been excommunicated. He exhorts the Pope to be firm, and not to fear the threats of wicked men; he very clearly intimates that the Pontiff had no right to interfere in the matter. "The cause had been already decided, and judgment already passed where the crime had been committed. The opinions of bishops should not be different. Christ says, let your discourse be yea, yea." The Roman Pontiff was not to alter the judgment already passed by another Church. Hence, it is very certain that Cyprian held not the infallibility, or admitted the supreme jurisdiction of Pope Cornelius. The passage, "to whom perfidy cannot have access," plainly means this—that the Church, whose faith was praised by Paul, should be so mindful of its high character, as, by its foresight and wisdom, to preclude the hope of evil men to deceive by perfidy. That Cyprian did not mean to say more, or, that in point of fact, the Roman See was so secured, is plain; for he expressly says, that perfidy *did* get access, and *did* prevail.]

The last argument you allege from Cyprian is, that "he calls the Church of Rome the root and matrix of the Catholic Church." In any literal sense this is plainly untrue, since other apostolic Churches were founded, so far as we know, before the Church of Rome. The term on which you base your argument was commonly applied to apostolic Churches. And the second Council of Constantinople justly styles the Church of Jerusalem as "the mother of all the Churches in the World."

(To be continued.)

## Correspondence.

### ON THE INFALLIBLE CHURCH.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—I am able to adduce many more passages from the Holy and Divine Book in support of the infallibility of the Church, but, as you are so fond of brevity, I will only give a few of them in this letter.

On the eve of our Lord's passion, in order to wean His afflicted Apostles from the sensible delights of His presence, of which they were, in a short time, to be deprived, He places before their view the speedy arrival of another

Comforter, and the glorious prerogatives of that pillar of truth, of which they were to be the first supporters. "I will ask the Father," said He, "and he will give you another Comforter, that He may abide with you for ever, the Spirit of Truth, whom the world cannot receive."—John xiv. 16, and a portion of verse 17. He then subjoins (v. 26) the nature and end of this divine mission—"The Comforter, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." In the continuation of His address (xvi. 13) the same promise is repeated—"But when He, the Spirit of Truth, is come, he will teach you all truth."

It is almost trifling with common sense to set about reasoning on these evident testimonies. Christ promises the descent of a Comforter; the promise was fulfilled on Whit-Sunday. He further promises that this Divine Spirit of Truth should abide with them for ever, should teach them all things, and lead them into all truth. Who shall dare to doubt but that this second part of the promise has also been fulfilled in every age since the days of the Apostles? What was the end or nature for which the promise was delivered? To guide the Apostles and their successors for ever into all truth. For has not the Church, in every age, required the perpetual assistance of the Director of Truth, as well as in the Apostolic times? And if it were necessary for them who had imbibed the true faith from the mouth, and in the school of Jesus himself, how much more so must it not be for the faithful in every succeeding age? Therefore, it is clear that the unlimited and unconditional promise of Christ could never become void, whilst the only cause for which it was made still existed in all its force; and hence He has promised that the Spirit of Truth should for ever remain with the Church, conducting her into all truth. That this was His meaning will be further proved from the next Scriptural argument in support of her infallibility, which you shall have next month.

I remain, sir, your humble servant,

WILLIAM ROURKE.

Before any argument can be founded, for the infallibility of the present Church, on the passage from St. John quoted by Mr. Rourke, it is necessary to prove that it is addressed, not to the Apostles merely, but to the Church of every age. Now, let us look at the context. We find our Lord saying—"These things I have spoken unto you, being present with you."—xiv. 25. "The Comforter shall teach you all things, and bring all things to your remembrance, whatsoever I have told you."—xiv. 26. "I go away, and come again to you."—xiv. 29. "I have told you before it came to pass."—xiv. 28. "You have been with me from the beginning."—xv. 27. "These things I have told you, that when the time shall come you may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you."—xvi. 4. "I have many things to say unto you, but you cannot bear them now."—xvi. 12. Is it not evident from all these passages that our Lord was addressing the Apostles themselves, and, in order to comfort them for his approaching departure, promising them the assistance of a Paraclete, whose stay with them should not be temporary, like the sojourn of our Lord on earth, but who should abide with them always? Through the whole passage there is not a syllable said about the successors of the Apostles. If our Lord had meant them, would he not have said so, and, at the same time, told us who they were?

The passage cited by Mr. Rourke, when not cut away from the context, affords an argument *against* the claims of the Church of Rome. Let Mr. Rourke open the passage in his Bible, and he will read as follows:—"If ye love me, keep my commandments, and I will ask my Father, and he shall give ye another Paraclete, that he may abide with you for ever, even the Spirit of Truth, whom the world cannot receive." When the passage is read thus entire, it shows clearly that Roman Catholics can have no certainty of the decisions of their Church. They cannot conclude, in virtue of this promise, that the Pope is infallible when he declares the doctrines of their Church, unless they can be certain that he fulfils the condition of the promise—namely, to love God, and keep his commandments. Now, Mr. Rourke will not deny that many occupants of the Roman See were men of the world—worldly, wicked, carnal, diabolical men—men who, it is expressly stated here, "cannot receive the spirit of truth." From this very text, then, we conclude that the Church of Rome can have no certainty of the truth of the decrees of such Popes, or of the decisions of councils which have been confirmed by them, and, therefore, the infallibility of the Church which guides herself by such decrees, falls to the ground.

### FOURTH COUNCIL OF LATERAN, AND PERSECUTION OF HERETICS.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—In the CATHOLIC LAYMAN, for February, 1853, you stated that the Lateran Council decreed that temporal princes should be compelled by the Pope to exterminate heretics from their dominions. I would feel deeply indebted if you would kindly answer such objections to the above as you may have heard stated, such as the denial of Dr. Doyle that it was a decree of

a general council (see examination before House of Lords, April 21, 1825), and the assertion, or rather insinuation, of Milner ("End of Controversy," page 124), that it was only directed against persons who, on account of their crimes, deserved such treatment.

There are several friends of mine who would, I imagine, be led to doubt the infallibility of the Roman Catholic Church if doctrines so contrary to those which Christianity teaches were clearly shown to have been decided upon by an Ecumenical Council.

I would also wish to direct your attention to the statements made by Dr. Dixon, relating to the Apocrypha; they appear to me to be exceedingly absurd; and I consider it would be well if you would devote some of the space in your journal to answering them, as they are put forward by a person of such a high station in the Roman Catholic Church.

Trusting that you will persevere in the good work in which you are engaged,

I remain, Sir,

Yours, sincerely,

A PROTESTANT.

3rd February, 1855.

We thank our correspondent for calling our attention to a very important subject, on which we will endeavour to satisfy him.

We admit that Roman Catholics are excusable, in some cases, for being puzzled to know what are, and what are not, general councils.

Roman Catholics are bound, indeed, by the creed of Pope Pius IV., to believe, as matters of faith, and necessary to salvation, all that the general councils have defined; but their Church has not given them any authorized list of general councils, nor any means of knowing how many general councils there are. On this subject we refer to an article in our number for October, 1853, vol. ii., p. 116.

At the same time, there are some councils which the Church of Rome has declared to be general councils, which no one may venture to deny. The Council of Trent is an instance of this, and so is the Fourth Council of Lateran, which decreed the extermination of heretics. And it has often struck us with astonishment to see the coolness with which some Roman controversialists will deny those very authorities which, by the creed of Pope Pius IV., they are bound to believe, whenever the arguments of Protestants become so strong as to make them ashamed of confessing those authorities before the world.

We will now proceed to show what claims the Fourth Council of Lateran has to be acknowledged as a general council of the Church of Rome; and if any should then say they are not bound to receive its decrees, we ask them to consider what greater obligation they have to believe in the infallibility of the Pope's late decree on the Immaculate Conception.

The Fourth Council of Lateran was summoned by a circular letter of Pope Innocent III. In Labbe and Cossart, vol. xi., 123, we have a copy of the letter sent to the archbishop and bishops of the Province of Vienna. In that letter the Pope says—"Because these things concern the common state of all the faithful, we convoked a GENERAL COUNCIL according to the ancient custom of the holy Fathers."\* The letter goes on to state the purposes for which this general council is called—"For extirpating vices and planting virtues, correcting excesses and reforming manners, for rooting out heresies and confirming the faith," &c., &c.† And, for full preparation, two years notice is given, because "a universal council" could not conveniently be gathered quicker.‡ And the Pope thus speaks of the source whence this council originates—"Believing that this salutary proposal descends from Him by whom every best and every perfect gift is given;"§ referring to the Epistle of St. James, ch. i., v. 17.

Then follows a list of those to whom copies of this letter were sent, by which, it appears, that SEVENTY-SIX copies of this letter were sent out, each one directed to the archbishop and bishops of a province.¶

Then follows a letter to the Greek Emperor, calling on him to send special ambassadors to the council (col. 126), and a list of twelve other kings of Europe to whom similar letters were sent. Then follow letters to the patriarchs of Alexandria and Jerusalem, also summoning them to a "general council" (col. 128, 130).

So this was clearly a summons for a general council of the Church of Rome.

And the attendance was answerable to the summons. No less than four hundred and twelve bishops, besides eight hundred abbots and priors attended. And Pope Innocent himself presided at the council.

Now, we ask any Roman Catholic to tell us what was wanting here to constitute a general council of the Church of Rome.

Can any one show us a list of general councils in any Roman Catholic author, in which this Fourth Lateran

\* Ut quia hæc universorum fidelium communem statum respiciunt, generale concilium juxta præcæptum sanctorum patrum consuetudinem convocemus.—Labbe and Cossart, vol. ix., 124.

† Ad extirpanda vitia, et plantandas virtutes, corrigendos excessus, et reformandos mores, eliminandas hæreses, ad roborandam fidem, &c.—Vol. ix., 124.

‡ Quia vero ante biennium, universale non posset concilium commodè congregari.

§ Credentes igitur hoc salutare propositum ab illo descendere, a quo est omne datum optimum, et omne donum perfectum.

¶ This whole list is given in Labbe and Cossart, vol. xi., 125, 126.